The Unitarian Calendar

Luck means rising at six o'clock in the morning,
Living on a dollar a day if you earn two,
Minding your own business and not meddling with other people's;
Luck means appointments you have never failed to keep,
The trains you have never failed to catch;
Luck means trusting in God and your own resources.

—Max O'Rell.

Vol. 4 DECEMBER — 1911 No. 4

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Hon. George Hutchinson.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 105 South Dearborn Street, Chicago.

Address correspondence to the President, Rev. William I. Lawrance.

Address contributions to the Treasurer, Mr. John H. Edwards.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

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THE GENIUS OF UNITARIANISM

REV. JOHANNES HEDDAEUS

It is a blessing our Unitarian faith is not tram-
nelled with, nor circumscribed by any of the
ninor points on which creeds divide and differ,
or in this freedom lies the power and endurance
of Unitarianism.

Whatever we may find in our brother's creed
hat we recognize as true, becomes and is ours;
ll we find of truth in Nature (which is the ex-
pression of the will of the Almighty) is ours by
ight of inheritance and adoption; and all that
omes to us through the world-wide experience
of the world of spirit is ours as part and parcel
of the Great Spirit in whom we live and move
nd have our being.

And ours is all the obligation of the glorious
work of bringing about the Kingdom of Heaven
on earth; ours, a claim to, and share in every
effort for, and every movement to improve social
conditions, to uplift society around us and con-
emporary with us; and ours the care to pave the
way to more favorable conditions of existence
nd activity for the coming generations.

True, all our efforts will have to be relative,
imited as far as time, place and personality is
oncerned, yet they are positive, complete and per-
manent as embodiments of the aspiration to the
highest truth as we are able to see it—the indi-
vidual soul at a given time.

Ours is an unshakable faith in never-ending spiritual growth and wider vision.

In the spirit of brotherhood we join heart and soul with every true endeavor for good wherever it may be found and trust in the fatherhood of God to lead us onward, forward, upward.

THE LIFE OF THE SPIRIT

PROF. WILLIAM S. MORGAN

Of the Pacific Unitarian School for the Ministry, Berkeley, Cal.

Religion in its profounder aspects may be defined as our realization of our unity with God. It starts in the dim region of our instinctive life and emerges at length into full consciousness. Our religious life has depths which no plummet can sound. The great ocean may be studied with reference to its surface manifestations, the waves, the gentle ripples, its great calm or storm-tossed billows; or it may be studied in reference to its deep undercurrents, its unfathomable depths. So it is with the life of the spirit. The peace which religion gives to our soul comes from the regions which pass understanding; the storm-tossed experiences of the soul through doubts and questionings are the deep sighings of the spirit.

On the surface our religion becomes a matter of intellectual construction, emotional out-putting or volitional striving, but the life of the spirit is deeper than these. We try to state our religion in formularies, creeds, confessions, doctrines and what not, but the life of the spirit is deeper than these. Oftentimes, indeed, these statements contradict the life of the spirit. Our religion very properly is an emotional affair. Religion is a great refining influence of all man's deeper emotions. But emotionalism does not give us true

eligion any more than intellectualism. The life f the spirit is deeper than our profoundest emo- ions. Our religion very properly expresses itself n well-directed activity—the life of volition. There is much to be done. Love to man is rather large undertaking. It means better politics for he nation and the State; better municipal con- rol, good houses for the poor, social purity, onesty of administration, healthy cities and beau- iful cities and much beside. But the life of the pirit is deeper even than all the forth-putting of ur active life. All our social reforms become apid unless grounded in the life of the spirit.

What we wish to say in a word is this: It is in- umbent upon us to have the best scientific state- ent and attitude of our religious faith; emotion nds its true place in all our worship; doing good o humanity is a very essential form of religion; hese three are always needed. They must be roperly mixed to give us a well-poised religion. ut deeper than all three is the life of the spirit. We have religion at its best when we feel the urgings of the infinite through all our thinking, hrough all our emotions and through all the ctivities of our life. This was probably what Coleridge felt:

It were a vain endeavor
Though I should gaze forever
On that green light that lingers in the West;
I may not hope from outward forms to win
The passion and the life whose fountains are
within."

An event or a book, a living word or a stirring xample, a sorrowful tale of the present or a adiant glimpse of the future—anything may be he instrument to bring about a momentous crisis.

—*Stepniak.*

THE BROTHERHOOD OF MAN

REV. WILLIAM H. BRANIGAN

Of the Congregational Society, Peterboro, N. H.

When every man shall come to look upon every other man as the Samaritan in Christ's story looked upon the Jew, not as a Jew, but as a man made in the image of God, as a human being having the same human nature as himself—then the fraternal spirit among men will no longer be a dream but an accomplished fact. And it never will be till then. There are indeed little petty common interests that bind men together here and there in friendly groups. There is a kinship of blood; there is a kinship of occupation; there is a kinship of color, of race, of creed. There are selfish, clannish interests of various kinds. There are labor unions; there are secret orders; there are benefit societies; there are rich men's clubs, and literary clubs, and social clubs. All these are well enough in their way, but they tend to separate men as well as to unite them. They are not nearly so inclusive as they are exclusive. Where they take in one, they shut out a million. The only institution in the world which breaks through all these superficial distinctions is the great human family of God to which we all belong—whether rich or poor, white or black, wise or ignorant, good or bad,—because we are the children of one common heavenly Father in whose spiritual life we share.

Mercy has a human heart,
Pity a human face,
And Love the human form divine,
And Peace the human dress.

—*William Blake.*

MERRY CHRISTMAS

THE CALENDAR wishes all its readers a Merry hristmas and a Happy New Year—the good old-ashioned greeting! May all the happy associa-ons of the season be renewed and strengthened, nd all the sacred memories that come crowding to the mind deepen and enrich the soul. Through hat the pulpit may teach and the pews may think this season of "peace on earth and good will men," may the demon of war be shorn of some his strength and the Prince of Peace be brought to his empire.

STANDING AND GOING

"What does your church stand for?" asked a rtain inquisitive individual of a Unitarian. "My urch doesn't *stand*, it *goes*," was the reply.

In that question with its unexpected answer is ntained the sum and substance of all that is king place among the churches of to-day. In e question itself was the implication that a urch is to be known by the doctrines it repre-nts. In the answer is the inference that a urch is of value only as it promotes certain tivities. Neither the interrogation nor the re-onse conveyed the whole truth. If a church esn't *stand*, it cannot *go*. If it is all *go* and no *and*, it soon peters out. If it is all *stand* and no , it disintegrates. It must stand and it must go. hat is, it cannot go at all if it does not stand, nd it stands to little purpose if it does not go. is because it stands, and in its standing con-nces the world that it is here for a good and suf-ient *reason* that the world takes any interest in whatsoever.

In the old Celtic Romances the story is told of colossal horse upon whose back all the luggage a certain migrating tribe was placed. The con-tion upon which this horse could be of any ser-

vice was that he should be kept moving. The giant sorcerer had said that if the people neglected to keep this horse in motion he would be the cause of their utter destruction. And so it proved to be. Arriving at a point where they wished to camp, they unloaded their goods, the leaders forgetting to keep the horse walking. At that moment a fountain sprang from the ground under his feet, overflowed the plain and drowned all the people.

A church is not unlike the Celtic horse. If you unload its luggage of truth and divest it of great thoughts and beliefs that are peculiarly its own—the master deliveries of the human mind about God and human nature; if you cannot, in pointing to it exclaim that it is to be known for certain triumphant convictions and hopes, so precious that its members can die for them, it will stop in spite of you, whether you forget to keep it walking or not. It will stop because its chief excuse for being will be removed. Activity demands a reason. Unload your Celtic horse and all the leaders in the world cannot whip him into activity.

The only thing that justifies a creedless church is the demand for individual freedom of thought. But any freedom worth having must be a productive freedom. In a church having no creed there must issue a consensus of belief equivalent to a creed. Mere activity cannot take the place of aim and purpose. A decapitated fowl exhibits activity, but it is a headless activity and it gets nowhere. The effective church is active because it stands for something definite and must be active as a condition of achievement. Thoughts, beliefs, convictions come first, activity afterwards. First of all a church must be able to say, "To this end was I born, and for this cause came I into the world, that *I should bear witness unto the truth.*" Being sure of its ground in terms of belief and purpose, activity follows as a matter of course.

OUR CHURCH

REV. FREDERIC J. GAULD

Of the First Congregational Society, Leominster, Mass.

In so far as you are a Unitarian, desiring the success of liberal religion, you are anxious to have the Unitarian Church in your own community strong and influential. Its success gives you pleasure; its failure brings sadness. So far you are identified with its welfare. But have you entered into a more personal and intimate relation? Have you made the church a matter of earnest thought, have you set apart certain hours for its worship and service?

If every Unitarian would give his church the thought and devotion which it has a right to receive at his hands, the church could do an ever-increasing good for its own members and for the community.

Do you realize that the church is your church, not the minister's church, or the church of the officers? It will do its work well or ill, according as *you* are faithful.

How great is the need of the church for loyalty on the part of each of us! How trivial are the excuses we offer for our neglect and disloyalty! We plead that we are busy or tired. Are these honest reasons? We find time and strength for everything we really want to do, the things that give us personal gratification.

We say, perhaps, that we do not like the way church affairs are conducted. Or we do not like the people who are in charge. With such an attitude no institution can possibly succeed. Surely in the church, where we are all equally responsible for success or failure, where we should regard one another as the members of a common household, preferring others in affection and honor, thinking no evil, we should co-operate heartily for the good of all.

If we do not like the programme, do we merely look on as indifferent spectators, or attempt to bring failure by our criticism and opposition? Or do we continue our work and fellowship as good comrades, offering our suggestions for a better way? It doesn't matter what difference of opinion there is if we only live together in a spirit of sweet reasonableness.

Let the welfare of the church rest upon your heart. Plan for its worship and work in the arrangement of your days. Make its programme a part of your fixed engagements. Give it at least as prominent a place in your life as you give to your pleasures.

He is a liberal who deviseth liberal things.

RELIGION AND REFORMS

REV. J. T. SUNDERLAND

Unitarianism stands for *unity between religion and all reforms.* As believers in a unity pervading the whole moral universe, Unitarians say religion is worthless if it does not make the world better —more full of peace and fraternity and justice. And so when movements rise in society looking in the direction of ameliorating the conditions of the poor, the downtrodden, the sick, the criminal, any of the unfortunates of the earth, instead of saying to such movements, we as religious people have holier business to attend to than yours, Unitarianism declares there is no holier business on earth than such business of drying up the streams of human suffering and hardship and sorrow. Even into politics our principles teach us to go, with a divine ardor, seeing here a most important place to work for justice and honesty, and therefore for God.

UNITARIAN HYMN

Thou mighty God, who didst of old
  The psalmist's wondrous song inspire,
Our hearts are glad that every age
  Is touched by thine immortal fire.

We bless thee for the radiant bands
  Whose voices sound from every shore,
Making a music clear and sweet
  Which man shall love for evermore.

Thou ledst them far from beaten ways;
  But evermore, with faith unfeigned,
They held their course, as men who knew
  A guiding star that never waned.

How can we thank thee, gracious God,
  For what no worth of ours has bought,—
The cheerful faith, the glorious hope,
  The wider, deeper, grander thought?

Our earth a deeper wonder shows,
  Our skies a mightier host reveal,
Our bells of God their changes ring
  With fuller chords and grander peal.

All things, O God, thou makest new
  From age to age; thy plastic hand
Our reason's force, whereto the worlds
  Are shaped as by thy sole command.

JOHN WHITE CHADWICK.

One little weakness, we are apt to fancy, all men must be allowed, and we even claim a certain indulgence for that apparent necessity of nature which we call our besetting sin.

But if contact at this point be not broken off, we are virtually in contact still with the whole environment. —*Henry Drummond.*

SOME ISOLATED UNITARIANS IN THE FAR SOUTH

REV. JOHN L. ROBINSON

Of the Reformed Christian Church, Trenton, N. Y.

During my visits to the far South the past ten years I have come across a number of isolated Unitarians. Some of them are college graduates, and all of them thoughtful people. They are happy in their Unitarian faith, and our sympathies go out to them because they long for a church which proclaims our liberal gospel—a blessing which must be denied them, at least for many years to come. I have been keeping in touch with some of these good people and subjoin a few extracts from some of the letters I have received:

"Mrs. ——— was in deep distress about that portion of the Bible which Unitarians reject. She said she spent sleepless nights over the miraculous birth of Christ, and prayed God that she might believe it if it was true. She had always doubted his deity, and thought that in doing so she had sinned. I told her all that I knew about the Unitarian belief, and she seemed perfectly happy, and remarked that she was a Unitarian, and did not know it."

In another letter the same writer says.

"I have received all the literature you have sent the past three months. The Doctor and I enjoy everything you send. I have talked to my boys about the Unitarian belief, and they take to it readily. They think that there is so much more in it than in the Orthodox. I feel like a new person since I have come to believe as the Unitarians. I gave up my Sunday school class because I could not conscientiously teach the children what was taught in their Sunday school books. Did I do right?"

I told this good woman I thought she had done

right in giving up her Sunday school class; that the only honorable thing for people to do is to follow the truth as they see it. In her last letter she says:

"I shall always feel interested in the work (of the Unitarian faith). I hope some day it will spread all over this country, and that it will be as common to see a Unitarian church in every town as it is to see a Methodist."

Whether or not this devout wish will be fulfilled in this good woman's lifetime, one thing is certain: In the years to come the South is going to be much more liberal than it is to-day, and much of it will be due to the intelligence, character and consecration of these isolated Unitarians.

THE FULLER LIFE

REV. GEORGE R. DODSON

Of the Church of the Unity, St. Louis, Mo.

Of the Church of the Unity, St. Louis, Mo.

Mere existence cannot satisfy. It is more and fuller life we want, life growing ever richer, deeper and nobler, inspired by the opening of new visions and pressing forward in new paths of duty and love. Knowledge, justice, reverence and love are indispensable. These our church seeks to nourish, and we shall be steadier and stronger, happier and more efficient, for coming together once a week to contemplate our ideals and renew our loyalty to them, to look to the hills of the spirit, to find joy and courage in great hopes and great thoughts, to seek the influences that quiet the heart, enlarge the mind, restore the soul, and strengthen our hands for the work which we have to do.

ORGANIZATION AND THE CHURCH

REV. CLAYTON R. BOWEN

Of the Meadville Theological School, Meadville, Pa.

Organization can by no possibility under heaven make a church; a church may make an organization, that it may carry out certain activities more easily and efficiently. The organization is the creature and the servant of the church, but it is not the church, it is not even necessary to the church; the church does not exist any more really and truly for all the organization.

The earliest Christian churches in Jerusalem and Damascus and Corinth and Rome had, so far as I can discover, very little organization. I do not think Peter was President of the society, James Secretary and John Treasurer; still less was Matthew or Andrew the minister. They met together and worshipped together, and each ministered in his way.

The Book of Acts says of the First Church in Jerusalem: "The multitude of them that believed were of one heart and soul." That was what made them a church. The real bond of union in any church is no covenant or creed signed, no constitution adopted, no organization perfected, but just this: a common spirit, the one heart and soul that unites men and women in spiritual fellowship.

The faith born of ethics is that man can do the right. The imperative itself brings the power to meet it. There is no duty if I cannot perform it. And as duty exists and charms and binds me, I know I can do it. —*W. M. Salter.*

THE DEFERRED VICTORY

REV. GEORGE A. THAYER, D. D.

Of the First Congregational Church, Cincinnati, O.

Things seem to our short sight to have no plan r aim. The world of human action goes wrong; nieves plunder our cities and States and find droit lawyers to enable them to elude justice nd carry their plunder to their dens; battles which are precious and vital are lost; the hero erishes and the villain reigns.

But after all, despite all, the fact abides that SOMEONE is, Some Power is, which shall stay here for a long run.

And in so much of the long run as our human ye have been permitted to see, valuable causes which we supposed were gone, past mending, have come to vindication.

And in longer ranges than any one of us will ccupy a good many principles, now hanging in he balance, will probably become as assured and ommonplace, as to-day are many of the once mpossible things, such as the rights of man to arn his living and keep his earnings, the privilege of education for high born and low born, freedom of discussion and of worship.

Slowly but surely the world gets to be as the thoughtful prophet deems it ought to be.

Man the fore seer, man the lover of justice and truth, is the spokesman of the Abiding Power. That should be the comfort and the inspiration of those who miss their high expectations.

The epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the wayside as we walk.

—*Emerson.*

Conversion does not alter, but only reveals a man's spiritual obligations and position; it puts him into no divine kingdom, where he was not already.

He stands in the same universe in which he stood before, only the scales have fallen from his eyes. —*Martineau.*

NOTES

The American Unitarian Association appointed Hon. John D. Long and Rev. A. P. Reccord to convey the fraternal greetings of the Association to the Universalist General Convention, which was recently held at Springfield, Mass. In a letter received from the Secretary of the Convention we are glad to notice the following words:

"By vote of the Universalist General Convention, at its session recently held in Springfield, Mass., the Secretary was instructed to convey to the American Unitarian Association its appreciation of their fraternal greetings, extended by their eminent representatives, the Hon. John D. Long and the Rev. A. P. Reccord. Mr. Reccord was the only one present; but his very cordial, fraternal and happily expressed greeting was received with heartiness by the convention; and I am but echoing the spirit of the great assembly in saying that we were glad to receive Mr. Reccord, and to give most fraternal response to his kindly and well-chosen word from the American Unitarian Association."

There was held on Oct. 2d to the 4th a Joint Convention of Unitarian and Universalist Churches at Boone, Iowa. Interesting reports of the convention reach us. The addresses were of a high order, some of them being "Denomina-

ional Machinery as a Vehicle of Spiritual Progress," "Striking a Balance Between Social and Spiritual Ideals," "The Next Duty of the Iowa Unitarian Conference," "Social Settlements and Their Relations to the Institutional Church and Other Churches," and several addresses upon the Bible. Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, was present, and the local Universalist church extended bountiful hospitailty.

We have just received a prospectus of the Forum, which has been established in the city of New Orleans by Rev. H. Elmer Gilchrist, who is to be the chairman and director. This Forum is to be supported entirely by voluntary subscriptions, and we learn that already ample resources for the year's programme have been pledged. Interesting lectures will be given, among them being one by Mr. Edward Wisner, President of the Louisiana Development League, upon "The Monroe Doctrine: Should It Be Maintained?" and one by Mr. Henry Lawrence Southwick, President of the Emerson College of Oratory, Boston, Mass., on the subject of "Orators and Oratory of Shakespeare." There are to be many concerts and musical entertainments delivered through the season.

Unitarians everywhere should remember the Tuckerman School, holding its sessions at 25 Beacon St., from September to June. Various courses of study for the training of parish assistants and Sunday school workers are offered. Lectures are this year being given by many experts in church work and philanthropic enterprises. Dr. Crooker's lectures alone are worthy the attention of everyone who could arrange to receive them.

They will have to do with Unitarian and religious liberal leaders from early days of Christianity to the present time. In the social welfare courses a programme is arranged of exceptional value too long to be enumerated here, but all contained in a small pamphlet for free distribution to be had upon application.

A large attendance went from New England to the General Conference at Washington. Everyone who attended felt that we had probably never held a conference where a finer spirit or more enthusiastic gathering was present. Too much cannot be said in praise of the good work done by the Secretary of the Conference, Rev. Walter F. Greenman, who made his arrangements so carefully and carried them out so effectually that no one was conscious that any machinery of the kind existed.

Let all remember that there is one department of the American Unitarian Association provided especially for isolated Unitarians. If anyone knows of a Unitarian who is living in some place far removed from any Unitarian church who would be glad to establish relations with the national organization and receive its literature regularly, he should send word to the "Associate Department," 25 Beacon St., and it will be immediately attended to.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00.

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